

ADAHOOONIYI GII

THE NAVAHO LANGUAGE MONTHLY

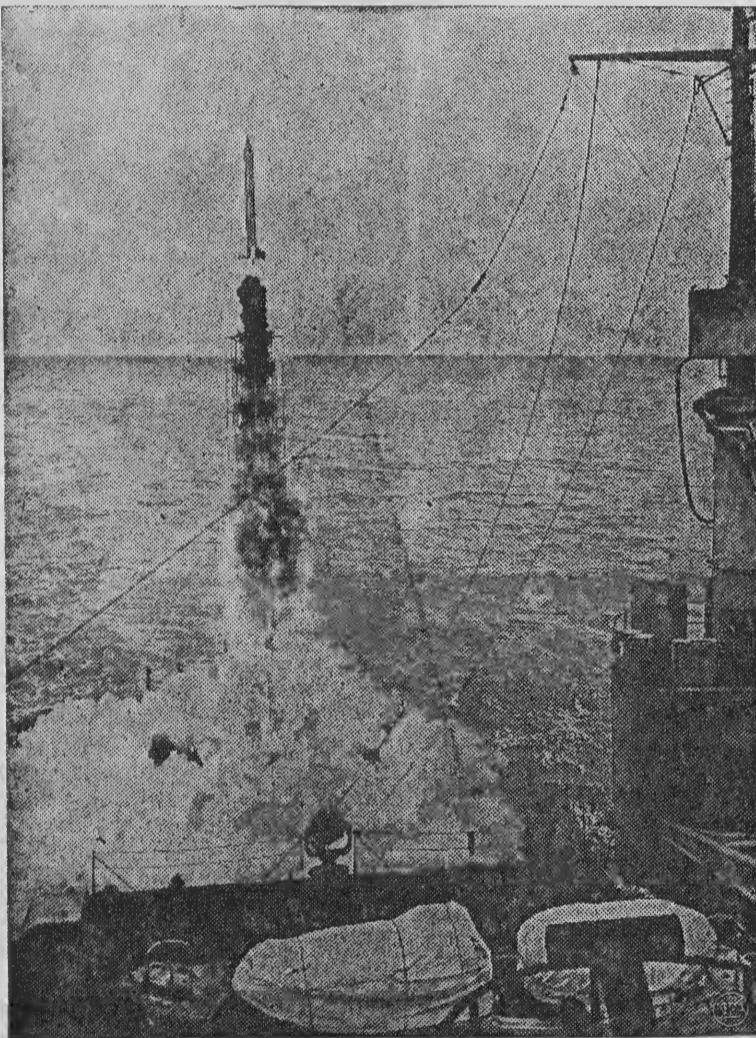
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NAALTSOOS 'AHI'NÍÍL BINIYÉ YÍZHÍ 'ÁDAALNE'ÍGÍI K'AD BAA HOOLZHIIZH

'Ániid t'óó 'aak'eejí' 'anáhoolzhiizh yéedáqí' Naabeehó binint'aí béissh báqah dah naaz'áni ha'nínigíi Tségháhoodzánígi 'álah náánásdlíjí go naat'áanii 'ałnáná'nítigíi yaa ndaast'íjíd ni'. 'Eí shíjí nohlqí nihil béédahózin. Beehaz'áanii wolyéii bik'ehgo naat'áanii ninádaha'nííl dooleet'í t'a' yee lá da'astlíjí 'íidáqí'. Jó 'éí kót'éego yee ndahaz'áq ni'. Diné naaltsoos 'adeidi-yooniílii 'áltse bízhi' naaltsoos bikáá' 'ádaalne'go naaltsoos 'ádaalts'íisí, bee 'éehózin biniyé bitqá'nih dooleet. Díí naaltsoos naa'niihígíi hwée 'ádingo 'éí doo 'atah naaltsoos 'azhdo'áł da. Shág' kót'éego bee nihoot'áq ni'. Díí k'ad Nílch'ítsoh dabidit'níigo ndízidígíi láá'iidoó naaltsoos hataadaa'niihgo baa ha'ooldee'. 'Eí t'áá baa na'aldeehgo naaki ndidooził. Nléí Yas Niłt'ees wolyéhígíi t'áá 'áltso nínáádeezidí 'índa 'ádoolzíjíł.



Díí kwii tíd bikéé' dzoosihgo be'elyaaígíi t'aadoo le'é t'áá 'anaa' siljí shíjí binahaalyéii 'át'é jiní. 'Eí shíjí nléí tálkáá'di tsinaa'eeł bikáá'dóó dego bihidichxiid. Díí t'óó nabihonitaahgo kwii t'a' dego haalwodgo naaltsoos bikáá'. Nléí dego 'ashldiindi tsin sitq bíighahgoó niilwod jiní. 'Áadéé' shíjí 'índa t'áadoo le'é bee bida'neel'qah daniliinii, bee 'éedahózin dooleet'íi t'áá bí yik'i niyiiznil. "Aerobee" wolyée dooleet hodoon'iid lá.

Naaltsoos há 'ádaalne'go t'a' hálák'edaha' nííł. 'Ádaaltsíísi yee'. 'Eí ts'ídá doo yóó 'ajiłt'e' da, háálá 'éí níláahdi naaltsoos 'adaha'nííł baa nídiildee'go ts'ídá t'áá iiyisíí bíhólníih. Hwee 'ádingo 'éí doo 'atah naaltsoos 'azhdo'áł da. Kót'éego yee ndahaz'áq nihinant'aí.

Nléí 'ádahoolyéégoo naaltsoos 'ahi'nítigíi ba dahlidoo'ał dóó t'áá 'éí naaltsoos nihá 'ádaalyaii dabikáá' dooleet. Díí kwii biká'ígíi t'óó bee hane'ii 'át'é. Nihinaaltsoosígíi Shág' Tóhí hoolyéedi naaltsoos 'adaha'nííł baa na'aldeehígíi t'áá bíl 'ahíjí 'ákodadoonííł 'áadi. Nléí Hoozdo hoolyéedi kékah 'atah bi-naalnishdi t'áá 'áadi naaltsoos 'atah 'adooh-bikáá'gogo doo nléí Tó Naneesdizí hoolyéedi

'atah naaltsoos 'adooh'ał da. Hálá nihinaaltsoosígíi Shág' Tóhí hoolyéedi naaltsoos 'adaha'nííł baa níigo bikáá' 'éí báq. T'áá 'aaníí nléí t'óó'di, háadi da nízaadi béissh nít'i' da báqha naalnishgo 'éí t'áá 'aaníí t'áá 'áadi 'atah naaltsoos 'adooh'ał. Jó 'éí 'áadi díí naaltsoos 'adaha'nítigíi t'ahgóó t'áá 'ákót'éego bá dahlidoo'ał. Kodi kékah 'atah naaltsoos 'adaha'nííł baa na'aldeehígíi t'áá bíl 'ahíjí 'ákodadoonííł 'áadi.

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NIHINANT'AÍ NINÁDAHA'NÍLIGÍI BAA NÁÁHOOOLZHIIZH

By John C. Claw, Sec'y, Navajo Rights Association
Kayenta, Arizona

Yá'át'éeh láq sik'isóó, 'ałtah 'áásjilóó, t'áado le'égoo 'ahił náádahodiiñih nisingo 'éí díí biniyé k'ad kwii shá nááhoo'a'. Bee hanáá-deesdzihgíi 'éí shá náádadidoohts'íjíł.

'Iiyisíí baa ndeit'í t'áá 'áltsgooó 'éí t'áá nihil béédahózin. Díí k'ad hastóí béissh báqah dah naaznili náádadoodleeñii ninááná'nítigíi 'éí k'ad bééhózingo däggoó 'anádoot'q, Wóózhch'íjíł binigoo. 'Áko 'éidíigíi t'áá 'ánoltso nihil béédahózingo shíjí kóoní baa ndaah't'í 'adahwiis'áágoo t'áá níltéél ní't'ee' diné bikéyah bikáá'goo.

'Áko nihí 'áldó' díí kojí, shí naasháhíjí, Tódínéeshzhee'jí 'áldó' baa hwiiníjí. Diné ts'ídá t'áá 'áltso, t'áá dabighangoo yaa ndaat'íjígo 'át'é. Baa yádaati'go 'át'é. Díí 'Iiyisíí nihilqají' dah sidáa dooleet'íi, jó 'éí 'Iiyisíí baa náhájí, 'akon. Nihí díí k'ad kojí nihil haz'áq-jí Tódínéeshzhee' dóó nléí binaagoo Dziljiiñ bikáá'góó dóó kojigo nagháí Tsé Bii' Ndzisgai hoolyéégoo diné keédaht'íjígo, 'aadóó 'Ool-jéé' Tóogoo da, 'aadóó níwohjí' Tooh binii't'agoo da nléí Tséligai Deez'áhí biihahgo, 'ákóó t'áá 'át'ee ní't'ee' yaa ndaat'íjí. 'Indída Naatsis'áágoo, 'índa Tó Naneesdizigoo, Ba'á-díweigoo, Dzil Líbáigoo, 'áadóó kojigo t'áá 'ákót'éego bá dadiits'a' Tsézhin Bii' dahoolyéégoo. 'Adadóó nléí t'óó'góó ha'a'aah bich'íjí diné keédaht'íjígo 'ákóó t'áá 'áltsgooó yaa ndaat'íjí lá 'Áko díí 'ádah náánásdáa dooleet'íi, jó 'éidíigíi t'éiyá hoł naaki daniljí. Bininaa 'át'eejí 'éí, jó diné t'áá bíl keédaht'íjí t'éiyá baa dadzíñidíjígo baa ntsídeikees. T'áá diné t'áá bééhójíñi t'éiyá, bii' honít'i'gi hoł bééhózingo, naagháagi, 'índa nahdéé' níyáá-déé' hináagi hoł bééhózingo jó 'ákót'éego t'éiyá diné doo hoł naaki niljígo, baa yijolíjgo 'éí kót'éego naat'áanii ha'át'eejí da choidoo-jíjgo 'éí bíká 'ahodiiñi. Jó 'ákót'éego yaa ndaat'íjígo bíl naaki daniljí. Diné náánáhadi doo yéedahósinii 'éí 'ákoólyéenii nílteeħ da-bi'di'níigo, 'índa daaníi ndi, jó 'áko diné doo joo'íjígo doo bééhózin da nahalingo 'át'é.

Jó k'ad lq'í da dadiits'a'go, 'akon, lq'ígo doo hadahwiisdzogoo jó 'éí 'ákoólyéhígíi 'éí shí 'alqají diné bá ch'íñisháh ní dajiníjgo 'ahił dahojilne'. 'Áko ndi diné doo t'áá 'áltso hwéedahósin da, akon. 'Ákwe'é t'éiyá 'át'é. 'Aají Tó Haach'íjí diné t'a' Alfred Bowman wolyé jiní, 'éidí shí 'ádah sidáhígíi bínishtáh ní jiní dajiní. Jó 'áko 'éí díí kojí Dziljiiñi diné keédaht'íjí t'áá doo hwéedahósingoo yaa ntsídaakees, 'akon.

'índa nagháí Tó Naneesdizí nahós'a'jí 'éiyá Scott Preston, 'éí 'ájí ndadiiltééł daaní diné, kót'éego dei'niih. Jó 'éí t'éiyá t'áá 'aaníí t'áá díkwíjgo shíjí bééhó'dízí. Ndi 'áko ndi lq'í doo béédahoniilzin da daaní 'áldó'. Jó 'akon, (Continued on page 2)

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'ákót'éego baa hwiinít'í díí k'ad. Díí k'ad ch'íni'ánigíí 'éí t'óó bee hane'ígíí 'át'é. 'Índa Scott Preston bikéédoo, jó 'éí yił dah dínóo-keelii 'éí Maxwell Yazzie wolyé, 'éidí yił dah niukeeh, 'éidí bá 'adadi'yii'nił daaní, jó kót'ée-ego 'ałdó' diné yaa ńdaat'íí lá. Ndi jó 'éí 'áají t'áá bíjí bił yá'ádaat'éhígíí shíjí 'éí daabíla. Jó ła' 'éí kodóó doo, béédaħoniilzin da daaní ła' diné kojí Tódínéeshzhee'jí hiniláí.

'Áko díí nihí kojí náhookqsjí hiniidláíi, díí Dziłjiiñ bikáá'góó dóó Tódínéeshzhee' binaagi dóó nagháí Tsé Nitsaa Deez'áhí góyaa, Tó Łikangóó, Dził Náhooziłii binaagóó, 'índa T'iis Názbqsjí, 'índa nagháí Ch'ínlíjí gódeg diné kéédaħat'iinii 'éí díí k'ad nihá dah sidáhígíí t'áá 'éí bá 'anáádadi'yii'nił daaní. 'Éí lq'í 'ákódaaníí la. 'Ákót'éego yaa ńdaat'í, 'akon. Háálá díí k'ad nihá dah sidáhígíí ts'ídá bii' honít'i'gi, yee sizinii, bintsekees niliinii jó 'éí bee béédaħoniilzin. Háálá ch'óóshdáqđáq' 'éí t'óó 'akéédoo dah sidáhígíí 'ákóne' 'éiyá yee náhonilnéehgo hoolzhiizh Hastiin 'Adiits'aí yéé dah dzizdáháqđáq'. 'Áadóó wóshdée bí 'aláqjí' dah neezdá díjí nááhaiídáq'. Jó 'éí k'adéé yíighah 'áteeh. 'Áko 'áají' nízaadgóó nihá tádoolnish. 'Áko kót'éego yee ndeitkaahgo, yee yik'ítsdayítkeesgo k'ad 'ákót'éego yee yéédaħósin. 'Áko bíni' t'áá 'éí nihá dah náánásdáa dooleet daaníinii lq'í diné.

'Áko nihíla, 'adahwiis'áágóó baa ntsídaah-keesii, diné baa dzíinóhlii, jó bił kéédaħoħt'í, t'áá lq'í 'aníí 'át'é ni doo hání yii'ah da, t'áá 'íiyisíí doo hání yii'ah da ha'át'éegi da nijii-dáah dadohní, 'akon. Nihinishdáah nagháí lq'í 'ákót'éhígíí 'aadiilyeed, 'éí bee nihinishdáah dadohní ɬeh ha'át'éegi da jáadk'ehgi da. Baa naahkai ɬeh, jó 'ákót'éego doo nihiní dei'aahgóó yá'át'éeh. Nihí 'áldó' díí kojí díí baa ch'ídahosé'áníjí diné kéédaħat'iiníjí jó 'éí 'ákódaaní, 'akon. Bíni' níhiłl'í t'áá 'éí 'aláqjí' 'adoolwoł, t'áá 'éí bee nináhidiikah daaní nahalin. Háálá ts'ídá nizhónigo ha'át'íi da nihá nayik'í yálti', 'éí bee 'át'éego bił béédaħózin.

Náánáħahgo 'át'éego bii' náhónít'i'ii nihílqjí' dah nááneesdáago, jó 'áko 'éí doo 'éé-hózin da nahalin. Baa 'ayahoolni. Ha'át'íi da yá'át'éehgo bik'í yáatihgo díjí nááhaigo, nízaadgóó k'ad ha'át'íi da yá'át'éehgo nizhónigo diné bá nabik'ýáti'go ha'át'íi da bá hasht'e' ninálkid nahalinéé ni' 'akwe'é ɬahgo 'ánáánát'éii nináánálítjígo, jó t'áá 'áko doo 'ákwíidooliit da. T'áá 'oozyjí' níteé' t'áá 'át'é doo 'ákwíidooliit da jó daaníigo 'ádaaní. 'Éí bqago 'áko t'áá bił béédaħózinii t'áá 'éí lq'í ninánilgo yá'át'éeh hastóí. Kodóó biħidinítqad, béésh bqah dah náádadoo'niłl. ɬa' t'áá 'éí ninádahaas'nilgo yá'át'éeh, t'áá 'ataadahósh-kizhii, t'áá bił béédaħózinii. Jó nihí k'ad kódadii'ni kojí kékħwiit'iinii. 'Áadóó ts'ídá nahonit'agi, 'nahonit'la' nahalingóó, jó 'ákkó hastóí dahodeesáago 'át'é. Díí béeso lq'í neeznáá náħaijí' bee nda'doonish ha'nínigíí diné bikéyah bikáá'gi, 'ólta' bee 'ádahodoolníłt ha'nínigíí, 'índa 'azee'ál'í bee 'ánídahodoolníłt ha'nínigíí, 'índa 'atiin da bee binda'-doonish ha'nínigíí, 'índa kodóó háishjí' bee hasht'éé dadoolníłt ha'nínii t'áá 'áltso, jó biniiyé wókeedgo díkwií shíjí nááhai. 'Áko 'éí k'ad bee lq'í da'azljjí' ndi ɬahgo t'ah baa dħwiinít'í, 'akon. Háadóó shíjí t'áá bee ch'ída-doonish. Díí k'ad hastóí ninádanii'nítlíjí ts'ídá yá'át'éehgo ntsídaakesii, bitsiits'iin nidaħlñishii 'éí t'éiyá bqah ha'a'nilgo yá'a-t'éeh. 'Áko nizhónigo nihá nayik'í yádadoot-tih. 'Áadóó bee nda'doonishgóó nizhónigo

'ahádeinilgo yaa ndookah. Jó 'éidíigíí 'íiyisíí naanish náádaħleeh nahalin. T'áá bíħolnáhígíí, t'áadoo hózhó' ntsékeesii diné doo 'éí ɬa' 'ákóne' 'ajol't'e' le 'át'éégoo hoo'a'go 'át'é k'ad. Yá'át'éehgo nihe'iina' ńdoojqoł t'éiyá dadohníi ɬeh, 'akon. 'Áko 'ákwe'é naat'áanii dooleetlii niilteehgo she'iina' ńdoojqoł dadohníngíí t'óó 'ahonohyóó ndi t'óó t'áq' hidohkah t'áá 'áko. T'áá 'atah chojoo'jihígí 'ádanoh't'eii t'óó 'ahonohyóó. Hwe'iina' ńdoojqoł lá ha'át'éego t'áq' hizhdoogáál, shí 'éí doda jiníigo. T'áá bee 'ihónéedzq bee háyah 'iidoogałéé lá ha'át'éego t'áq' jiyoogáál dooleet. 'Éí t'áadoo 'ádaniit'éhego yá'át'éeh. T'áá 'ánílsto 'ahidinítħáago 'átk'indeildzilgo bee náás da'ahíññiħáago yá'át'éeh daniidzin ɬa'. Háálá k'ad nahonit'la' nahalinii bich'íl yoołkáál. 'Éí bqago 'áko diné yá'át'éehii, hastóí yá'át'éeh ntsídaakesii, jó 'éí ninádahidoo'niłt jó daaníigo kót'éego nayik'í yádaalти'. 'Áadóó 'adahwiis'áágóó t'áá shq' 'ákót'éego baa ńdaahat'í. 'Áko ts'ídá halee bee baa ńdaahat'í. T'áadoo t'áá na'níle'dii 'ádeil'ínigo yá'át'éeh. 'Índa saad doo 'adaaníinii bee 'al-k'íj' yádeilti'ígíí 'ahidinítħáago, 'éidíigíí dó' t'áá 'íiyisíí t'áá níwego yá'át'éeh. Háálá ha'át'íi da ts'ídá yá'át'éehgo nihe'iina' náásgóó náádeiit'éeh dooleetlii biniiyé 'ádeit'í. T'óó na'a'néhígíí, t'óó 'áħat'íñigíí, jó doo 'éí biniiyé hastóí béésh bqah dah naaz'áanii ninádei'niłt da. Ts'ídá t'áadoo nídi ha'át'íi da nihá yá'át'éeh dooleetlii nihá yéedadi'doot'íjíi, dóó nihá yá'át'éeh dooleet shíjí nihá ndeidooleetlii, jó 'éí biniiyé 'áħħat'í.

ANOTHER ELECTION IS COMING UP

My friends, I have been given another opportunity to chat with you through this medium.

You all know what is the chief topic of discussion at present. As you know the date of the tribal election has been advanced to March. You are probably aware of this fact, since it is being talked about everywhere, all over the Navajo country.

And over here where we are in Kayenta it is also being discussed. Everyone is talking about it, even around their homes. The main subject of conversation is who is going to be the Chairman. This is the main topic here around Kayenta, as well as up on Black Mountain, over in the Monument Valley, around Oljato and down along the river. Similarly, at Navajo Mountain, Tuba City, Bodaway, Grey Mountain and the country around Cedar Springs. And the people who live over east of the Reservation are discussing it too. No one is certain who ought to be nominated for Tribal Chairman. The main reason for this is that we really trust only the people we know. A person has confidence only in someone he knows well—a person whose character, habits and background are known—and that is the type of man who is being sought. So, as they mull the matter over, the people are undecided. When a candidate who is known is named for the position, people are uncertain.

So we hear of many from many areas who reportedly have thrown their hats in the ring. But these men are not universally known. They are only known locally. It is said that Alfred Bowman, a man from over toward Tohatchi says that he'd like to try for the Chairmanship. But the people from over here toward Black Mountain aren't acquainted with him.

And over in the Tuba City area the people say that they want to elect Scott Preston. That's what we hear. As a matter of fact, he is pretty well known. But also, many say that they do not know him. So that's the way the discussions are going. I'm merely passing this information on to you. And in the matter of the Vice Chairmanship, the people on the west are saying that they want Maxwell Yazzie for this position. Whatever those people prefer over there—well, that's up to them. But some of the people over here around Kayenta say that they don't know these men.

However, we live over here on the north side—the people up on Black Mountain, around Kayenta, down below Rock Point, at Sweetwater, Teec Nos Pos and up about Chinin—are for reelection of the present Chairman. There are many who are in favor of that, because we know the character of our present Chair-

Naaltsoos 'Ahi'níit K'ad Baa Hoolzhiizh—

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'al. Naaltsoos nihá hadilyaago naaltsoos 'ált'síi nihá'oodoqzéé t'éiyá bíħolnáhígíí. Nihee 'ádingo 'éí doo 'atah naaltsoos 'adooh'áł da. 'Azhá naaltsoos ɬa' nihee hólqó ndi t'áá hooħandi ninootqágo t'áágéed naaháagó dó' doda. 'Íshjáq' 'ákót'é.

Yas Niłt'ees dabidii'níigo ńdizidígíí naakigóo yoołkáálgo 'éí nílē naaltsoos 'adahidoo'niłt bá dahwiidoo'aatgóó diné 'áħah dādooħeet. Jó 'éí tsosts'idiin dóó bi'qq díjígo daatsí 'ákót'éego diné bił dah nahaz'qágóó 'áħah da'dooħeet. Díí nílē 'áħah dā'aleehgó díí nihahastóí bēésh bqah dah doot'áħ, naaltsoos bá 'adahidii'niłt dajiníigo hastóí tā'a'go ndahizħdooniłt t'áá hoł dah nahaz'qágóó. 'Éí naaltsoos bá 'adahidoo'niłtgo 'ahaa dahodinóolnéet. Díí hastóí náħadlħágíí baa na'aldeehgó 'áldó' diné ɬa' nílē Province Nominating Convention deiħnīigo hótsaago 'áħah 'aleehgó há doogħaħ-ħa' ɬa' ndazħdooħtēet. 'Índa naaltsoos 'ahi'níit baa nídiildee'go' kwii naaltsoos yaa 'áħħal-yáq dooleetlii dó' tā'a'go ndazħħdooniłt.

'Éí 'ákódaħħadzaa dóó tā'a'ts'áħħad náánéis-káqgo, jó 'áko 'ashħħa'áħħadħágóo yoołkáál dooleet, 'áħħi 'éí díí Naabéehó bikéyah díjígo 'aháħadzooígíí dabiyi'góó hótsaago 'áħah da'-

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man. We know his character, we know what he stands for and we know his thinking. He was the Vice Chairman with Chee Dodge, and four years ago he became the Chairman. Now he has nearly reached the end of his term. He has served us well. The voters know him for what he has accomplished. So there are many people who want to see him reelected.

So it's up to you people everywhere who are considering this matter. Some of you say you've got to gamble on a candidate, so you'll bet on someone you have confidence in—one of your neighbors—and if you lose you just lose. You say you'll bet on such and such a horse to win at the racetrack. That's what you do, and in cases like that you don't usually regret your choice. So, in the same way, we who live over here are taking our chances with certain candidates. We're betting again on our same horse. He has really tried hard, and the people know him for the effort he has made.

On the other hand, if someone new takes the Chairmanship we will be uncertain about him. There will be suspicion of him. If anyone new is put in his place the person will wreck all the things our Chairman has accomplished for us over the course of four long years. So the best thing to do is to put back the one we really know, as well as the Councilmen with whom he works. At least some of them who know what is being done. The Council is now moving toward a difficult period. I have reference to the Long Range Program, according to which there will be schools, hospitals and roads built on the Reservation, as we have been requesting over the past four years. That has been approved, although in some of its aspects it is still under discussion. It will be starting very soon, so it's up to us to elect the best possible leadership. They will serve us well. They'll be the ones who distribute funds for the work. This will be their work, so we cannot take any chances in the selection of our leaders. You all say that you want to get back to security and prosperity. But although you are looking for a leader who will bring back these things for you, many of you shrink back when you are called upon to be one of the leaders. There are many of you who would make good Councilmen. If you want prosperity, why should you shrink back and say "Not me"? Why should a man shrink back when the people have such confidence in him? We shouldn't take that attitude. Some of us feel that we should all work together and pull one another forward. The day is drawing near when there will be many difficulties. So the people are calling for the election of a good man.

So let's be very careful. And in connection with the different factions, let's not speak evil of one another. Because we are all seeking something that will improve our living. When we elect our Tribal Councilmen we do not merely do it as play. We elect our Council so that they can accomplish something to our benefit.

ADAHOONIŁIGII

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dooleet. Díí hótsaago 'álah da'aleehédi 'índa hastóí béésh bąqą dah naaz'áni yá 'alqají' dah nánidaah dooleetlii, naaltsoos bá 'adahidoo'niłlii béédhodoozijí. Jó 'éí nílēi da'nílt's'áq' déé' diné ndabi'diis'nili 'álah dadooleet. 'Eí 'ádah nánidaah dooleetlii yaa nídadoot'íjí. Yee haadaasdží' shíjí 'éí naaltsoos bá 'adahidoo'nił 'adahwiis'áágóó, nídaa'nii'dóó bik'íjí. 'Áni-hwii'ahii dadooleetlii dó' t'áá 'ákwii yee hadadoodzh. 'Eí dó' naaltsoos bá 'adahidoo'nił.

Hastóí naaltsoos bá 'adahidoo'nił shíjí naaltsoos biká'a'gi bida'alyaa dooleet. Búighahgi 'éí dik'áqgo nída'asdzo dooleet. 'Áko díí lá yá'át'eehgo shinant'aí dooleet ni dziníziníjí bíighahgi 'áhná 'azdoozoh dik'áqgo si'ánéé biyi'gi. Díí naaltsoos biká'a' 'áhná da'dziizohíjí 'éí nílēi Dqago 'índa 'ákót'eeego baa ni'dooldah, Wóózhch'íjí wolyéhíjí bini. Kót'eeego 'álkéé' dahoní'áqgo baa nda'dooldah, 'akon.

Dahonohsáníjí t'áá 'ánóltso 'ákót'eeego nihinant'aí naaltsoos bá 'adahidoo'nił. Díí naaltsoos 'ahi'nílígíjí doo nanit'l'agóó 'át'é. T'ah nahdéé' naaltsoos 'anídahii'niłéé k'as-dáq' t'áá 'ákót'í. 'Índa t'áá díí bee 'ihoo'ah niljí. Kojí naaltsoos 'ahi'nílígíjí béédhonohsingo níláh t'k'óójí Bilagáana nahat'á yiniyé náhidinoobjíjí naaltsoos bá 'adah'a'nílgo doo nihit'ndanit'a da dooleet. 'Eí bąq t'áá 'ánóltso nabídanohtaaah dóó bídahoot'aah. 'Ádóó díí kójí t'áá nihinant'aí 'ádá ninádei'níl biniiyé naaltsoos 'adahii'níl nihá bee hoo'a'íjí dó' t'áá 'áníltso, t'áadoo t'a' shíish shi'ehdi daniidziní, t'áá 'áníltso da'niitahgo yá'át'eeh. Hastóí baa dzíñíidlí, yá'át'eehgo nihá hoo'áat dooleetlii naaltsoos bá 'adiit'ał. Nihaa honeeznáa ndi 'éí doo nihiní yidoo'aał da. Doo 'atah naaltsoos 'oo'ah dago, t'óó níláhdi na'ádéhNILgo háadi da nihinant'aí bee niyádóltihgo t'áadoo biniiyéhégoo 'ádidoohnił. 'Eí Naabehó niidlíjí shíjí naadiinla' nihiná-haidóó dego hodees'áago t'áá 'áníltso nihinaanish 'ádayníilzingo yá'át'eeh. Jó náásgóó 'ádá tsíhookos nílinii 'át'é. 'Eí bąq hastóí ts'ídá yá'át'eehgo nihá hoo'áat dooleetlii 'ádá ndahidi'nił. K'ad t'áá 'ákót'éhé.

ITS TIME TO REGISTER TO VOTE

As you may remember, last September the Tribal Council adopted some new regulations for tribal elections. The first thing that you the voters will have to do will be to register. You cannot vote in the tribal election unless you have registered, and you must register between December 1 and January 31.

When you register the registrar will give you a little card. You must not lose his card, and you must bring it with you to the voting place on voting day. If you do not have it then, you cannot vote.

The place at which you want to vote will be written on

T'ÁÁ NIHÍ NA'ÁK'Í YÉILTI'GO

YÁ'ÁT'EEH

Hataałii Bitsíłké — Kayenta, Arizona

Díí k'ad kwe'é tseebíigíjí biyi'gi diné bá sézí daashíjí honítéelgo. Ch'óóshdáq'ídq' tó binnant'aí níljj dooleet ha'níigo diné shaa yílqadgo ndasistí. 'Áadóó wóshdéé' nááhodeesh-zhiizhí 'álkchíní yá dah sidáhí níljj dooleet shi'doo'níid. Siláago t'áá na'níle'ii nihaa nídaat'ínígíjí t'áá 'áltso níwe bidiní dooleet. 'Ákót'eeego ndashidzistí, 'akon. 'Áadóó wóshdéé' nááhodeesh-zhiizhí k'ad díjí nááhaiídq' t'áá naaznilíjí 'anáádashidzist'e'. 'Áko t'áá bee shik'e'eshchí nahalin siljjí. 'Áko ts'ídá yá'át'eehgo diné bá yáshti'. Ts'ídá t'áá 'aaníinii bee díne bá yáshti'. Shik'edahol'í nahalin.

Ha'át'íi da bee 'atí nihí'dil'íni, 'azhá 'ákót'eeego bee 'atí nihí'dool'íjí ndi, 'áko baa héí nisin shí. Dibéhígíjí t'áá 'éí t'éiyá shibeehaz-áanii niljjgo, jó kót'eeego sha'álkchíní bee náás yish'ish nílēé', 'akon. 'Áko Ján Káala 'áltso shaa neidiidlá. Neeznádiin dóó bi'qą hastádiin kohgo dibé shighaa'nil. 'Aadóó wóshdéé' hodeeshzhiizhíjí doo bidziil da siljjí. K'ad t'áá neeznádiin bee shá haz'á, 'akon. Doo bíighah da sha'álkchíní. Tsílkéí daazljjí, t'a' ch'ikéí daazljjí, 'akon. Shaadaaní dahazljjí dóó shizháá'áad dahazljjí. 'Áko shíjí yéé shi'oh 'aneel'áq' nahalin siljjí.

'Aadéé' 'áhoo'eeego bik'ehgo bęehaz'áanii nihich'íjí naat'iíjíjí bik'ehgo kót'eeego t'áá 'áltsoní biyi' góne' 'anihí'doodzil siljjí. 'Áko díí nílédéé', 'akon, Hwééldi hoolyéégoo nda'asdee' yéedq'á, 'akon, (jo shí 'éí shadahastóí nílēé', dashichaii nílēé', doo Hwééldigoo ndaaskai da. Shí doo Hwééldigoo niséyáa da, 'akon. Kojí Naatsis'áán biyaají honiidlógo t'áadoo 'ákóó ndasiikai da.) shichaii nílēé' 'ákóó bits'áq'.

the card. You can only vote at that place. For example, if it says on your card that you are to vote at Shonto, you cannot go to vote at Tuba City. You have to vote at Shonto if it says Shonto on your card. The only way you can vote somewhere else is in case you are working away from the reservation on election day. There will be some voting places set up for people who are away from home. If you are working in Phoenix on election day, you can go to vote in Phoenix. All you will need in order to vote is a registration card.

On January 2, 1951, there will be meetings at each one of the election communities over the reservation. There are 74 of these. At these meetings the people in each locality will name three candidates for councilman. On election day they will choose one of these men as their councilman. At this same meeting they will also name one person from their community as their representative at the Province Nominating Convention. They will also name three men from their community to help at the voting place during the election.

On January 15, 1951, the Province Nominating Convention will begin. You will remember that the reservation is divided into four parts. Each of these four parts can name a man as candidate for Chairman of the Council. At the meeting which starts on January 15, the candidates for Chairman will be named. They will be named at this Province Nominating Convention we spoke of. You remember, each one of the election communities will send one representative to this nominating convention. These representatives will do the nominating, and they will vote on the candidates. Anybody can go to the convention, but only these representatives can take part in it. At this convention they will also name two men as candidates for judge in the tribal courts.

You will vote by putting an x under the pictures of the persons you want to vote for. The pictures of the candidates will be right on your voting paper or ballot, as it is called. The voting time will be in March.

Be sure to take part in your tribal election. It is not very much different from the way people vote outside the reservation. Learn how to do it at home, and then go register to vote in the State and National elections too. If you stay at home and fail to take part, you shouldn't complain when you get bad leaders. It's up to you, the people, to pick good ones for yourselves.

'ada'iiznáago kodóó 'ákóó hakéé' sodilzin, 'akon. Yá'át'eehgo nináhidookah níigo sodilzin nílēé', 'akon. Áko dibé wolyéii náneest'q. Díjdi mííl náneest'q, 'akon, ei tooh tát'áá góyaa. Shichaii nílēé' Dágháah Sikaad wolyéé nílēé' kodóó diné yikéé' sodilzin. Jó 'éí ts'ídá shichaii nílēé', 'akon. 'Áko 'ádádée' baa niná'iis'ná, 'akon. Baa niná'iis'ná dóó kodóó di-béhéé t'áá níjał'igo yitaiizhjaa', 'akon.

'Áko Tséhoozooídi dibé naas'nii'ii 'éí dííshjíjí baa saad dahoniidló jó danihijiníigo kót'eeego bee nihaa níjikai. Shí 'éí doo t'áá 'áltso 'éí 'át'ee da nisin. Kojí Naatsis'áán biyaají náneest'áanii 'éí 'át'ee nisin. 'Ájí bits'ee' t'ee' sitá, 'akon. 'Eí bąq dííshjíjí kodóó nílēí ha'a'ahjigo t'éiyá dibé 'ahinikaad, 'akon. T'áá 'aaníi nílēí Tséhoozooídi naas'nii' yéé 'át'eeego lá 'áadéé wóshdéé' 'e'e'aah bich'íjígo dibé 'a-dahinikaad dooleet nílēé' ni. 'Áko kót'eeego shí shił bééhózin, 'akon.

Nílédéé' ts'ídá t'áadoo 'át'ehégoo shada-hastóí yéé, dashichaii yéé, dashizáani yéé yikah. 'Eí bik'ehgoo dah sézíjíjí dííshjíjí bee 'atí shi'diilyaaíjíjí baa saad honishlógo baa ntsés-kees, 'akon. Diné bił kééhasht'íjíjí ts'ídá t'áá 'áltso bee bich'íjí yáshti'. Jó kónisht'í, 'akon.

Nályééh naat'iíjíjí, ha'a'ahjigo nihá baa hwiinít'íjíjí, béésh bąq dah naaznilí nihá hadeist'iíjíjí, jó 'éí baa 'ahééh nisin. 'Áko na'ák'í yáti' wolyéii ts'ídá shił níljjgo baa ntséskees. Házálá ts'ídá t'áá 'aaníi 'át'eei shi-dine' bee bá sézí, 'akon. Shizánáii, shada-hastóí, shitsiłkéé, dasik'isóó danilíinii, shi-ch'eeke'é danilíinii ts'ídá t'áá 'aaníigoo bá sézí, 'akon. Kó nísh't'eeego 'ánísh't'eeego 'áni-hidishní, 'akon, shinant'aí, 'áltah 'áásjíjóó t'áá 'ánołtso. Ts'ídá t'áá 'awołi bee na'ák'í yáshti' nisin. Ts'ídá t'áá 'aaníigoo bee yásh-ti'go diné bá sézí nisin.

Házálá doo 'ihwii'l'áq' da. 'Áltso nihaa dáá'diildee'. 'Aadéé' beehaz'áanii ha'níigo ch'éeh nihich'íjí nínaadaji'nił. 'Ólta' nihq'ah dají'íjíjí jó biniinaa nihaa'diildee', 'akon. 'Áko 'éí biniinaa nihai beehaz'áanii yéé 'áltso nihits'ályá, 'akon. K'ad t'áá 'aaníi nihá'álkchíní t'áá 'áltso 'ídaahoo'q'go shíjí 'éí t'áá 'áltsojíjí nihá yá'át'eeh dooleet nílēé'. Dibé 'ádingo kééhwiit'íjíjí ndi shíjí yá'át'eeh dooleet nílēé', 'akon. Jó k'ad t'áá 'áltso doo 'adiits'a'ii t'éiyá kééda-hat'íjí, 'akon. 'Áko doo bá yá'áshxógo'go baa ntséskees shí, 'akon. 'Áko k'ad bee haz'áanii ha'níigo bich'íjí naat'iíjíjí doo bił béédhodoozijíjí. Ha'át'íi shq' bee hoł béédhodoozijíjí. T'áá'áhágo dah 'alzhin ndi, házhi' t'éiyá ndi doo hoł béédhodoozijíjí. T'áá 'áko ndi t'áá ha'a'át'eegei da hoł neínishtha'go bee 'anáshwo', 'azhá naaltsoos doo bááhasin da ndi. Ha'át'íi da baa nídahat'íjíjí t'áá 'áltso go haa'ílá doo biniiyé níniyahá da, 'akon. Kót'eeego shił níbééhoyoozjíjíjí t'áá 'áko ndi bee 'anáshwo', 'akon. 'Ííta'go shíjí t'áá yíní 'át'eegei daats'íjí shił bééhózin dooleet nílēé'. Sha'álkchíní t'áá 'áltso doo da'ííta' da. Da'ííta'ii 'éí lá t'áá 'aaníi bá yá'át'eeh ni dibé 'ádingo. Jó 'éí 'éí daashíjíjí níelq'ajíjí ntsídaakees. Kojí doo 'íl-ta'ii 'éí dibé nílinii, nihigál nílinii ljjíjí, béé-gashii da 'áajíjí t'éiyá nihintsékees danilíjí. 'Áko 'éí t'áá 'áltso doo nihá hoł 'íljjid da Ján Káala, 'akon. 'Áko doo 'ílta'ii jó doo nihaa ntsí-dízkéez da, 'akon. Jó shí 'ákóhodishní, 'akon. Kót'eeego shidine'é bee bá ntséskees. 'Áko doo na'ák'í yálti' da. 'Áko díí bee dahinii'náanii yéé nihits'áq' 'atí jiilaigíjí biniinaago nihizánáii yéé 'anidééh siljjíjí, 'akon. Nihahastóí yéé ni' k'ad dííshjíjí boogháq'at, 'akon. Shí díí kót'eeego nísh'íjí, 'akon. 'Aadéé' shíjí 'éí ha'a'át'íi

(Continued on page 4)

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shíjí ndahałtseed, t'áá hó doo 'ákóó 'ádajit'íjgóó 'éí hoogháq, koshíjí 'át'éego baa ntsída-dzikees ndi, shí 'iinisingo 'éí be'iina' bits'ágó' baa hwiinít'íngíi, kót'éego bee 'atí bi'diilyaa-igíi 'éí nihahastóó yéé boołtsíl nisin. K'ad dííshjíj 'ákót'éego nabiłtseed, shí 'ákót'éego nísh'í, 'akon. Doo lá dó' yówéé' 'át'ée da lá Jáán Káala wolyéii, doo 'ákóne' nihá 'ahóó'ágó da. Doo 'ílta'ii doo nihaa ntsézkéez da, 'akon. 'Áko 'éí bąqgo nályééh naat'i'ígíi t'áá shił yá'át'éehgo baa ntséskees. T'áá 'aaníi t'áá 'ániltso 'ílta'go, nihá'áłchíní da t'áá 'áltso da'ílta'go, jó 'ákó 'éí t'áá shíjí nihá yá'át'éeh dooleeł nt'éé', 'akon. 'Áko ts'ídá t'áá na'ákí yéílti'jí t'éiyá shił 'aghá hodiyíi'á, 'akon. 'Éí bąq kót'éego shidine'é bee bá yáshti', 'akon.

IT'S WELL THAT WE SPEAK UP IN OUR OWN INTEREST

By Jack Boone—Kayenta, Arizona

I am a leader for a large part of District 8. At first a great number of the people elected me "water-chief (?)." And then later on they asked me to act as the children's representative, to intercede for the people when they were molested by the police without just cause. And then four years ago they again elected me as a Chapter Officer. So it would seem that I have held three different positions. I really do a good job of speaking up for the people. I speak for what I consider to be right, and the people seem to obey me.

Anything harmful that befalls our people, even though it has already taken place, arouses my sympathy. I followed stockraising as a medium for raising my children, until

John Collier took t away from me. He took 160 sheep away from me, and from that time on our source of livelihood fell off. I am permitted only 100 head now, which is inadequate for my family. They have grown to young womanhood and to young manhood, and they have married, and the lack of stock leaves me in financial straits.

The conditions brought about by these laws have forced us into many hardships. At the time the people went to Fort Sumner my grandfather did not go. He remained behind to pray for the safe return of the people. (My old folks did not go to Fort Sumner, nor did I. We lived over here under Navajo Mountain, and did not go). My grandfather prayed for their safe return. During the period of exile at Fort Sumner our sheep prospered. Our herd grew to 4000 head there along the river. My grandfather was known as Clumped Mustache, and it was he who prayed after the people. Finally the people came back, and when they did my grandfather divided the sheep up amongst them.

At the beginning of stock reduction they told us that our sheep descended from those that were distributed to us at Fort Defiance, and to this statement we take exception. I do not wholly agree with that. They are really the descendants of the sheep that were raised at the foot of Navajo Mountain. It is over there that their umbilical cords are buried in the soil (i. e. that is the place from which the present livestock sprang). That is why the movement of sheep is eastward from the western part of the reservation (because people looked to the west when they desired to buy stock). If it were true that the present sheep are the descendants of those distributed at Fort Defiance, the movement would be a westward one.

My ancestors have never done anything wrang. So from that point of view my thoughts in regard to the harm that has been done to me are today bitter thoughts. I tell my neighbors all about these things. That is the way I am.

I am thankful for the fact that our Tribal Council has presented certain claims before the Claims Commiss-

sion. And I am really a person who stands in favor of speaking up in behalf of his own interests. I am one who stands for right and justice for my people.

We have not learned. We still lag behind, and we do not understand the regulations they make for us. They have not provided enough schools for us and consequently we are trailing behind. Consequently, the basis of our livelihood is gone. There is no doubt that the education of all of our children would work to our benefit. With an education, it would no doubt be all right for us to live without any sheep. But as it is, there are too many without an education. So the grazing regulations do not serve the best interests of these people. They cannot understand the new things that are introduced to them. On what basis could they possibly understand them? They do not even know a single letter of the alphabet, so I have to try to explain things to them, even though I myself cannot read and write. I attend every meeting I possibly can to gather all the information I can in order to help my people. If I had gone to school I would no doubt really have a fund of knowledge. None of my children have gone to school. A life divorced from livestock is all right for those who have gone to school. The educated people have a broad fund of knowledge. Those of us who did not go to school know only our sheep, our cattle and our horses. Yet John Collier took none of these factors into consideration. He gave not a moment's thought of us who are uneducated. But some of the people do not speak up for themselves. Due to the fact that the things upon which we depended for our living have been taken away from us, some of our womenfolk are dying off. Worry over these matters is killing off our menfolk. Perhaps the government feels that they are merely dying of diseases, but I do not agree. I think that worry is killing them off. That awful John Collier misled us. He did not take into account our lack of education. I am glad for the Claims Commission. We must speak up and present our case.

BEEHAZ'ÁANII BEE 'ÁLK'EHÓL'Í NILÍNI KIIS'ÁANII DÓÓ NAABEEHÓ DINE'É ARIZONA DÓÓ NEW MEXICO YII' KÉÉDAHAT'ÍNII BÁ NIDAAYHA'II DANÉEL'ÍJ' DÓÓ BEE LÁ DA'AZLÍJ' JUNE 2, 1937 YÉEDÁÁ'

Díí naaltsoos Diné k'ehjí saadígíi bee bik'e'eshchíjgo hahidéhígíi biyi' beehaz'áanii dóó bee 'álk'ehól'í danilíni Naabehó dine'é bá ndaahya'ii bikáá' 'ádaalne' dooleeł hodoo'niid ni'. Jó 'éí díí kwii t'aa náás yit'ihii t'a' bikáá' náánás'nil. Nílch'i Ts'ósí dabidíi'nínígíi bini naaltsoos haníídee' yéé bee hahoolzhiih ní'. 'Éí k'ad kođóo bigháq náádéja' nilíniíi kwii bik'i náánásdzoh. Díkwíidi shíjí naaltsoos 'ákót'éego dabikáá'go bee hadínoodah. Díí bee nahaz'áanii danilínígíi 'álah Tó Naneesdizídóó naa'aashgo 'éí 'ákót'éego naaltsoos yikáá niinínil. William Morgan 'éí kojí' naaltsoos yá yikáá nináánéí'nil, 'éí diné deidínooł'íjíl biniiyé.

Diné yee hasht'e' ninádookahii neeznáá nááhaigóó bida'í-níish dooleeł dha'níigo 'akóó naaltsoos hadadilne'go baa nda'aldeeh, 'áko 'éí 'ádaaníigo Naabehó dine'é Beehaz'áanii, bi'k'ehgo dahléet'éeh dooleełlii bikází nilíniíi t'a' 'ádá hadeedi-doolnííił daaní. 'Éidíigíi bąqgo k'ad beenahaz'á danilíniíi dóó bee 'álk'ehól'í danilíniíi hazhó'ó t'áá nihí nihizaadígíi bee bik'e'eshchíjgo nihá naaltsoos 'bikáá' nii'nil. 'Éí dadínooł'íjíl dóó ts'ídá nihíni' bidaal't'éé góne' t'a' baa ntsínáádaahkees dooleeł. Jó díí kwii naaltsoos bikáá' nááháasdzooígíi 'éí k'ad díjits'áadah nááhaiídqá' nihá ndaahya'ii 'át'é. Jó 'áadóo wóshdéé' t'áá yéego t'a' 'ádzaago 'át'é. Diné naal-deehgi, 'índa kéyah bikáá' kééhwíi't'íngíi da k'ad t'a' 'ádzaago 'át'é. 'Éidíigíi bąqgo k'ad kodi nahalzhiihígíi bił nabik'itsídałkeesgo ts'ídá beełt'éé góne' t'a' 'ádá háadadi-dooħdliił Naabehó nohliinii t'áá nihí. Kwii haz'ánígi shí kót'éego 'ánályaa go yá'át'ééh nisin dadohníigo nihá daa'niihgo yá'át'ééh. T'áá 'éí bee náasdi nihí yá'ádaat'éehii deidiil-tsééł. Bigháq náádéja' nilíniíi kwii bik'i náánásdzoh.

Section 15. Naaltsoos Bik'ehgo 'Aqñ Na'ach'ídi

T'áá háíida Indians Bi'aahwiinít'íj góne' 'Ánihwii'aahii danilíjí shíjí naaltsoos bik'ehgo 'aqñ ni'dooch'iłlii siláago yá hadeedi'go bee bá haz'áq dooleeł. Kéyah bikáá' daashíjí hónítléelgo hódeéet'i' nahalin, jó 'éí bikáá'gi t'éiyá 'ákót'éego naaltsoos bee hadizhdoolíł. Biniiyé 'ane' ni'dooch'ił shíjí dóó

ńididoolyééłii biniiyé 'ane' ní'diich'íd shíjí 'óolyéii dóó ts'ídá 'át'éegi bééhózingo, 'índa hqñ ní'diich'íd shíjí t'áá hó házhí' naaltsoos bikáá' yisdzohgo dó' t'éiyá díí naaltsoos bik'ehgo 'aqñ ní'diich'ídii 'íljj dooleeł dóó 'índa 'Ánihwii'aahii danilíjí shíjí t'a' báz' bikáá' yisdzoh dooleeł. 'Ákót'éego t'éiyá 'íljj 'íshjáq. Ts'ídá bééhózínigo diné siláago 'atah nilíniíi doodaii' Wááshindoon yá naalnishi siláagojí bééhózínigo 'atah binaa-nish naat'i'ii da t'a' díí naaltsoosigíi yik'ehgo diné yine' ni'dooch'ił.

Siláago 'atah jíljj ndi t'óó sha'shinígíi binahjj'go naaltsoos t'áágééd doo diné t'a' bine' nizh'dooch'ił da, t'áá hazhó'ó ts'ídá t'áqdo nídi hoł bééhózingo, 'índa ts'ídá t'áadoo baha-t'aadí diné yee yit'íni silíj'go t'éiyá diné bine' nizh'dooch'ił, 'índa t'áá 'aaníi diné 'ádąqah dah hool'a'go hodine' t'áá nikééhonít'íj díí ní' 'ibeehaz'áanii yqñ dah hool'a'go hoł bééhózingo, jó 'át'éego dó' t'éiyá diné bine' nizh'dooch'ił. T'áadoo bee ha'deet'ah nahaliní t'óó dzolníigoo diné t'a' bine' ni'jizhch'ido, ha'át'ihii da bits'qá' nizhdiiláago 'éí bee há haz'ánéę bitis nizhdeeltáál nilíj dooleeł. 'Ákódzaago 'éí díí naaltsoos bikáá'gi bee nahaz'áanii ałkéé' níja'aigíi 'ash-dla' góne' dah shijaa'ii biyaagi 'ashdla'áadahígíi bee bi'k'ehgo'go dah náánashjaa'igíi bee saad hodidoot'ih.

Section 16. Naaltsoos Bik'ehgo 'Awáalya Góne' Díne' Wótq'ii

Háíida Indians nilíj shíjí t'áá 'ałtso t'a' da bi'diiltsoodgo 'awáalya góne' bi'dótq'go 'íshjáq naaltsoos bik'ehgo diné wótq'ii t'áágéego tádiin dóó bi'qñ hastq'adí 'ahéé'ílkid bilááh-góó 'ahodoolzhishígíi 'éí doo bee haz'áq da. Naaltsoosigíi hólóqgo dóó 'Ánihwii'aahii bízhí' bikáá' yisdzohgo t'éiyá bíláh 'ánizáádgóó diné 'awáalya góne' wótq' dooleeł. Haa hwiidínoot'íjíl biniiyé ho'dótq'go 'éí naaltsoos t'óó 'áłtsééd bik'ehgo diné 'awáalya góne' wótq'ii deiłníigíi há hadidoolníí. 'Éí bik'ehgo ho'dótq' dooleeł. Haa hwiinist'íjdgó, bína'i-díkídi t'áá 'ałtso béédaħoozingu 'éí 'íiyisíi bik'ehgo yah 'e'el-t'e' nilíniíi há hadidoolníí, 'Ánihwii'aahii nilíniíi bízhí' bikáá' yisdzohgo. Kót'éego t'éiyá 'íljj dooleeł 'ałdó'.

Secton 17. T'áá Ho'dótq' Ndi Há 'Aqáh 'Aázláago Bee T'áá Bikáá' Na'adáhígíí

Indian nilíinii t'áá 'ádóqah dah hast'áq shíí baa hwiidínóot'íjí biniiyé yah 'eelt'e'go t'óó 'áltisééd yee ch'éedoodáál biniiyé bá 'qah ni'ílyéego t'áá bee bá haz'á 'ííshjáqá.

Diné ts'ídá bééhózínigo sizíinii naaki dilt'éego 'Ánihwii' aahii yináál naaltsoos há yididoolchił, haa'í shíí naaltsoos hwee siłtsooz 'ákwii. Díí naaltsoosigíí 'éí t'áá 'áají ndahazt'i'ii t'a' biniiyé naaznil, yee has'áanii bikáá' daasdzhohígíí hazhó'ó hach't'í yídóoltah, wólt'a' béeojisingo 'éí t'áá hó yízhdołtah dóó 'áníinii hoł béeoohzingo bizhdidoolchił diné bá. Diné yee 'ádóqah dah hast'ánígíí naakidi bitis 'ánáníłtsogóó 'éí doo bee 'qah ni'ádizhdooníł da. 'Ííshjáqá kót'é.

Section 18. Yízhí Naaltsoos Bikáá' Yisdzohgo 'Át'ée Dooleetgi

'Ííshjáqá díí beehaz'áanii danilíjgo saad dah naazhjaa'ígíí bitah "Yízhí naasdzoii" ha'níigo naalts'idígíí diné t'áá bí bízhí' naaltsoos yikáá' yízohii 'áályiñní dooleet, naaltsoos bik'i ni'ít'áqgo t'áá 'ákónáánát'é, doodaii' diné t'a' bináál 'álátsoh bee naaltsoos bi'deelchidgo, 'éí t'áá diné t'áá bí bízhí' naaltsoos yik'iizohígíí 'át'éego bee bá níl'íj dooleet.

Section 19. Naat'áanii Béésh Bqah Dah Naaz'áni Ha'nínígíí

'Ííshjáqá díí beehaz'áanii danilíjgo saad dah naazhjaa'ígíí bitah saad "Béésh Bqah Dah Naaz'áni" ha'níigo 'atah nani-deehígíí hastóí Naabeehó Binant'a'í danilíjgo nahat'á yiniiyé yah 'anájahii 'áályiñní dooleet. T'áá 'éí bits'a' dhaas'nílii da t'áá 'áltso 'áályiñní dooleet, jó nílááh ha'a'ahdi Kéyah Binant'a'í dah sidáádéké' béeo'hó'ílzin níl'íjgo béeóhózínigo sinilii 'éí 'ákót'é. 'Índa hastóí dahóyáanii 'ákót'éego nahat'á yiniiyé sinilgo 'alldó' t'áá 'ákót'é.

Section 20. 'Aadahwiinít'íjgi 'Ádizhdéél't'i'go 'Atah Nahojile'gi

T'áá háíida Wááshindoón bá níjilníshii, Indians bi'oonishjí 'atah níjilnísh ndi ha'át'éegi da Indians Bi'aahwiinít'íjgi naanish ndaat'i'ii doo, ha'át'éego da 'ádizhdéél't'i' níl'íjgo t'áá hánik'eh binizhdoogaat da, 'índa 'doo jidínóołt'ah da, t'áá hazhó'ó nílááh 'aadahwiinít'íjdeé' choo'íj hodiit'i'go nahódíkidgo t'éiyá 'áají' 'atah saad 'azhdoołniíł.

Wááshindoón yá ndaalníshii, Indians bi'oonishjí 'atah binaanish ndaat'i'ii 'Áká 'Aná'álwo' yiniiyé ndaakaii, 'índa 'Azee'íí'íñí danilíinii dóó 'Ólta'jí binaanish ndaat'i'ii da 'éí t'áá ha'át'éegi da 'Aadahwiinít'íj góné' 'atah ch'ídahodoo'áat'go haz'á, 'áko ndi t'áá hánik'eh 'éí doda, bee há hool'a'go t'éiyá 'ákót'é.

Chapter 2

NÁLYÉÉH BEE K'ÉÉHOODQOL BIŁ HAZ'ÁQAGI

Section 1. Bee 'íhólñíh Bił Haz'qagi

Indians Bi'aahwiinít'íjí nahazt'i'ii bee bíhólñíhgo bił haz'ánígíí biyi'gi háíida Indian jíl'íjgo nályééh k'ehgo 'ahaa hwiinít'íñígíí t'áá 'át'é bee bíhólñíh dooleet. 'Índa t'áá háíida Indian nilíinii náánála' doo Indian nilíinii da t'a' nályééh yíł 'ahidoo'niidgo jó 'áko 'éí t'áá 'alch'ishdéké' 'aha'deet'áqgo Indian Bi'aadahwiinít'íj góné' yah 'adoot'ih. 'Ííshjáqá t'áá háíida nályééh k'ehgo bee saad bidoit'i'go bee baa náhódóo't'íjlii, bee saad bidoit'i' shíí t'ah t'a' hadzihgo bee bíiñíh dooleet. 'Áko yee 'ák'ihadidoodzihii hasht'eidoolííł. 'Ákót'éego t'éiyá nályééh k'ehgo saad 'ahididiit'éehii baa hwiinít'íj dooleet. 'Índa díí naaltsoos baa yíltsoozgo t'áá 'aaníí bí'ílníi' bee béeóhózin doo biniiyé t'áá binált'íi bá hasht'e' nehe'nííł dooleet 'Aadahwiinít'íj góné'. Nályééh k'ehgo saad 'ahidahidiit'éhígíí t'áá 'át'é 'ííshjáqá saad 'izhdiłt'éeh shíí da díí k'ad baa hwiinít'íjgo báqáh 'adooleelígíí bíghahgo bik'é béeso nizhdoonił 'azl'íjgo, jó 'áko 'Aadahwiinít'íj góné' naaltsoos 'íí'íñí nilíinii ba'at'ee béeso yah 'azhdoonił. Díí k'ad baa hwiinít'íñígíí báqáh 'adooleelígíí kwe'é 'adíñóodah biniiyé.

Section 2. Beehaz'áanii Nályééh K'ehgo Bee 'Aanáhát'íinii

Nályééh k'ehgo 'ahidahodiyiit'éehii ts'ídá t'áá 'át'é bee baa hwiidínóot'íjlii Indians Bi'aadahwiinít'íj góné' 'ííshjáqá Wááshindoón bikéyah bikáá'gi bee nahaz'á danilíinii 'áají bídádéké'íi choyooł'íj dooleet. 'Éí Indians Bi'aahwiinít'íj haz'áqgi 'ákót'é. 'Índa Kéyah Binant'a'í bibeéhaz'áanii béeóhózinii 'éí dó' t'áá 'ákót'é. 'Índa Bitsj' Yishtlizhii díne'é jíl'íinii habééhaz'áanii hólóogogo Wááshindoondéké' bee hazz'ánígíí doo hach'áqah ni'diil'áágóogo díí dó' choizhdooníł.

Háadi da Indian jíl'íinii t'áá hó ha'a'ál'íjí bik'ehgo t'áá naaki sil'íjgo, jó 'áko 'ákwii haz'áqgi bił 'éédahózinií bínabidídóokił. 'Éí yee 'íl' ch'ídahodoo'aał biniiyé.

'Áko háadi da ha'át'íi da baa hwiinít'íinii diné k'ehjí bee k'ééhodoodqótlí bá 'ádin sil'íjgo, doodaii' Wááshindoondéké' bibeéhaz'ánígíí doo t'a' bídéé't'i'góogo, jó 'áko t'óó'jí state wolyééjí biyi' 'aadahwiinít'íñígíí bibeéhaz'ánii k'ehgo nihodoot'áat.

Section 3. Nályééh Si'qagi Bee 'Ánihwiit'aahii

Díí nályééh baa hwiinít'íjgi Indian Bi'aadahwiinít'íj góné' bee nihoot'áqgo 'ííshjáqá 'ájít'íinii, 'atí'jiilaii, diné bíní jíił'a'jí béeso bá níñázhdoonléél, doodaii' t'áá na'adeeł haz'áqgi bá 'ákwii níñáhdoonléél. 'Éí doodago 'éí hanaanish da bee bíká'azhdoonwoł.

T'áá 'ádíláahhee diné bíní jíił'a'go 'éí diné 'atíjiilaii ha'át'íi da bee bits'áhooldogo 'ákwii t'áá yíní si'ánigo bich'íj níñájiidlée dooleet.

Ts'ídá t'áá 'íiyisíí diné t'áá 'ákójílöhgo bíní jíił'a'go, 'atízhdiilaago da nílááhdi baa hwiinít'íjgo diné 'atíjiilaii bá níñázh'doodléél dóó bíkáá'gi nályééh t'a' naaltsoos bee hach'íj níñádooltsos. 'Éí diné 'atíjiilaají da náánábií' dooleet, doodaii' hodine'é t'áá yíl'áá nítléé' béeso bá sinilii da bitahjí' kódoolniíł. Jó 'éí nihwi'ahii bée bíhólñíh.

'Índa ha'át'éegi da doo t'áá 'ákó'ahijilnééhgóó ha'át'íi da bee diné bíní jíił'a' níl'íjgo, doodaii' 'alch'ishjí doo baa hojíyáqgóó ha'át'íi da bee 'atí'ahijiilyaago há baa hwiinít'íjgo diné 'atíbi'diilyaají díkwíí báq'híl'íjgo bee hání yíil'a', 'éí t'áá 'ákwe'é bee níltsoóhogo nályééh hach'íj kódoolniíł.

Section 4. Nályééh Bee 'Aahwiinít'íjgi Bideená Naanish Ndaat'i'ii

Nályééh k'ehgo 'aahwiinít'íj naazt'i'gi bee haa hwiinít'íjgo bik'é na'azláágóó t'áá 'áltso há 'ahíidoodzohgo bik'é níñáhdooleet. Jó 'éí háíida, doodaii' diné díkwílt'éego da da'oo'íinii danilíjgo, ch'ídahodoo'aał yiniiyé ndahaaskaii níléí dah dahiidiikaidéké' yáál baa daoozbáanii, jó 'éí saad 'alqajíj shijaa'ii biyi' tsosts'ídígíí bee bik'i náá'áshchíjgo dah náánáshja'a'ígíí hazhó'ó yaa halne' díí da'oo'íinii bich'íj 'azlá níñígíí, 'áádóó 'índa 'aadahwiinít'íj góné' naakits'áadah dah nídinibíjíi wóléhígíí nídayítlíjíi dó' bich'íj 'azhdoonléél, 'áádóó t'áá díkwíígóó da bik'é 'ats'a' da'iizdéelii hólóogogo 'éí dó' 'ánihwi'ahii hach'íj yídóoltah. 'Ákwííléehgogo 'ákwíidoolííł. Doodago shíí 'alldó' doda. T'áá bí bee bídahólñíh.

Section 5. Béeso Há Hasht'e' Sinilii Hólóogogo T'áá 'Éí t'a' Níñályéegi

Indians Bi'aadahwiinít'íj góné' haa hwiinít'íjgo 'ákwii hoolzhishgo díí naaltsoos 'ayíí'ahii 'áltso bich'íj níñá'íjídléhé 'áají' 'ahoolzhíižgo nílááh Naat'áanii T'áátlá'í ha'nínígíí dah sidáadi béeso t'a' há hasht'e' sinilgo Naat'áanii T'áátlá'í ha'nínígíí níléí ha'a'ahgóó Kéyah Binant'a'í níl'íinii yich'íj hwee naaltsoos 'idoolííł. Hqah háájilígíí dóó béeso dzisnílígíí dó' yaa halne'go. 'Áádéké' ha'át'éego shíí yee hadoodzih. T'áá 'éí béeso hasht'e' sinilígíí bits'áq' diné bá níñáhódlé díñiilidgo t'áá 'ákódoolniíł. 'Éí béeso yaa 'áhályá yiniiyé sitíinii 'ákwíidoolííł. Daashíj néelt'e'go bits'áq' haahnííł didooniíł Kéyah Binant'a'í níléí ha'a'ahgóó naaltsoos bich'íj 'ályaaígíí, jó 'éí t'éiyá bíhólñíh.

Diné da t'a' báqah háá'áá nítléé'go t'áadoo níñá'ídléhé ha'át'íhíi da bizéé' yist'íjgo t'áadoo nídí t'áá 'qaháá'á ha'níigo ha'a'ahdéké' bee ha'oodzíi'go doodaii' Indians Bi'aadahwiinít'íj góné' da 'ákót'éego yee hadasdzíi'go jó 'áko 'éí t'áá 'qah háá'á níl'íj doo. 'Áko 'ádzísdíjíi honichxó'í t'a' t'ah yidzihgo 'éí há níñádoolyééł, jó 'alldó kót'é 'ííshjáqá.

In this issue of the paper we are continuing the publication of a Navajo translation of the law and order code. It was translated into Navajo by Kayah David and Tillman Hadley of Tuba City, Arizona, and edited by William Morgan.

As you know, under the provisions of the Long Range Bill, the Navajos are to draw up a Tribal Constitution. In doing this, they will probably want to make some changes in the old law and order regulations to bring them up to date. The people and Reservation conditions have changed a lot during the nearly 14 years since this law and order was written up. It is up to you, the Navajo people, to consider these matters and suggest the changes that you want to make.

**SPECIAL REGULATIONS GOVERNING LAW
AND ORDER ON THE NAVAJO AND
HOPI JURISDICTIONS IN
ARIZONA AND NEW MEXICO
AS APPROVED JUNE 2, 1937**

Section 15. Search Warrants

Every Judge of the Court of Indian Offenses of any Indian reservation shall have authority to issue warrants for search and seizure of the premises and property of any person under the jurisdiction of said Court. However, no warrant of Search and Seizure shall issue except upon a duly signed and written complaint based upon reliable information or belief and charging the commission of some offense against the tribe. No warrant for search and seizure shall be valid unless it contains the name or description of the person or property to be searched and describes the articles or property to be seized and bears the signature of a duly qualified Judge of the Court of Indian Offenses. Service of Warrants of Search and Seizure shall be made only by members of the Indian Police or police officers of the United States Indian Service.

No policeman shall search or seize any property without a warrant unless he shall know, or have reasonable cause to believe, that the person in possession of such property is engaged in the commission of an offense under these regulations. Unlawful search or seizure will be deemed trespass and punished in accordance with Chapter 5, Section 15 of these regulations.

Section 16. Commitments

No Indian shall be detained, jailed or imprisoned under these regulations for a longer period than Thirty-Six (36) hours unless there be issued a commitment bearing the signature of a duly qualified Judge of the Court of Indian Offenses. There shall be issued, for each Indian held for trial, a Temporary Commitment and for each Indian held after sentence a Final Commitment on the forms prescribed in these regulations.

Section 17. Bail or Bond

Every Indian charged with an offense before any Court of Indian Offenses may be admitted to bail. Bail shall be by two reliable members of any Indian tribe who shall appear before a Judge of the Court of Indian Offenses where complaint has been filed and there execute an agreement in compliance with the form provided therefor and made a part of these regulations. In no case shall the penalty specified in the agreement exceed twice the maximum penalty set by these regulations for violation of the Offense with which the accused is charged.

Section 18. Definition of Signature

The term "signature" as used in these regulations shall be defined as the written signature, official seal, or the witnessed thumb print or mark of any individual.

Section 19. Definition of Tribal Council

The term "Tribal Council", as used in these regulations, shall be construed to refer to the council, business committee or other organization recognized by the Department of the Interior as representing the tribe, or where no such body is recognized, to the adult members of the tribe in council assembled.

Section 20. Relations with Court

No field employee of the Indian Service shall obstruct, interfere with or control the functions of any Court of Indian Offenses, or influence such functions in any manner except as permitted by these regulations or in response to a request for advice or information from the Court.

Employees of the Indian Service, particularly those who are engaged in social service, health and educational work, shall assist the Court, upon its request, in the preparation and presentation of the facts in the case and in the proper treatment of individual offenders.

**Chapter 2
CIVIL ACTIONS**

Section 1 Jurisdiction

The Courts of Indian Offenses shall have jurisdiction of all suits wherein the defendant is member of the tribe or tribes within their jurisdiction, and of all other suits between members and nonmembers which are brought before the Courts by stipulation of both parties. No judgment shall be given on any suit unless the defendant has actually received notice of such suit and ample opportunity to appear in court in his defense. Evidence of the receipt of the notice shall be kept as part of the record in the case. In all civil suits the complainant may be required to deposit with the clerk of the Court a fee or other security in a reasonable amount to cover costs and disbursements in the case.

Section 2 Law Applicable in Civil Actions

In all civil cases the Court of Indian Offenses shall apply any laws of the United States that may be applicable, any authorized regulations of the Interior Department, and any ordinances or customs of the tribe, not prohibited by such Federal laws.

Where any doubt arises as to the customs and usages of the tribe the Court may request the advice of counsellors familiar with these customs and usages.

Any matters that are not covered by the traditional customs and usages of the tribe, or by applicable Federal laws and regulations, shall be decided by the Court of Indian Offenses according to the laws of the State in which the matter in dispute may lie.

Section 3. Judgments in Civil Actions

In all civil cases, judgment shall consist of an order of the Court awarding money damages to be paid to the injured party, or directing the surrender of certain property to the injured party, or the performance of some other act for the benefit of the injured party.

Where the injury inflicted was the result of carelessness of the defendant, the judgment shall fairly compensate the injured party for the loss he has suffered.

Where the injury was deliberately inflicted, the judgment shall impose an additional penalty upon the defendant, which additional penalty may run either in favor of the injured party or in favor of the tribe.

Where the injury was inflicted as the result of accident, or where both the complainant and the defendant were at fault, the judgment shall compensate the injured party for a reasonable part of the loss he has suffered.

Section 4. Costs in Civil Action

The Court may assess the accruing costs of the case against the party or parties against whom judgment is given. Such costs shall consist of the expenses of voluntary witnesses for which either party may be responsible under Section 7 of Chapter 1, and the fees of jurors in those cases where a jury trial is had, and any further as the Court may direct.

Section 5. Payment of Judgments from Individual Indian Moneys

Whenever the Court of Indian Offenses shall have ordered payment of money damages to an injured party and the losing party refuses to make such payment within the time set for payment by the Court, and when the losing party has sufficient funds to his credit at the agency office to pay all or part of such judgment, the Superintendent shall certify to the Secretary of the Interior the record of the case and the amount of the available funds. If the Secretary shall so direct, the disbursing agent shall pay over to the injured party the amount of the judgment, or such lesser amount as may be specified by the Secretary, from the account of the delinquent party.

A judgment shall be considered a lawful debt in all proceedings held by the Department of the Interior or by the Court of Indian Offenses to distribute decedents' estates.